

M1958
Thursday. November 5, 1970
Boston
Group III

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Must Remain in
Transcription Room

MR. NYLAND: So we may as well start, huh Ed, can you?

Ed Luttrop: Yes, we are Mr. Nyland, *We have*

MR. NYLAND: So, this is then the third meeting in what we call a little series. The reason for having four, because we will have another one in about two weeks from now, was to try to put together ⁱⁿ a few meetings principles of Work, partly talking about application, partly about perspectives, and about background. And in order to continue with that, I think it is better that we as yet do not have any questions. The difficulty with questions is always - particularly when it is kind of a mixed audience - I don't know enough about you to know even, when I hear the question, what has been -- what has preceded^e; how long maybe you have been coming, what you know about Work. I can listen to it, I can make more or less out where it comes from in you, but I am so afraid always, when, as I say, it is mixed, that we go a little up and down in the level of a question or an answer, and then there is very little coherence, and then the totality of the meeting becomes dependent on one or two questions which appeal to some and not to others; and that is the difficulty always when you want to answer questions. It is a little different when one is connected with the group which I am not, that I know approximately what has gone on before, and a certain period in which gradually questions could become formulated as a result of your interest in Work. But it doesn't exist now, and to run the risk that we break a certain continuity and that, as I say,

we go up and down a little bit in the level of certain answers, it doesn't help very much and moreover, when a person asks a question, it may not be of any particular use to someone else. So, we'll forego, for the moment, that particular problem without solving it.

So there will be a fourth meeting. I thought about that for quite some time. Where will we have it? Because you see, I think it is necessary that as you now sit here together, Group I, Group ~~II~~, 'Group ~~III~~, whatever you call it, some people who are quite unfamiliar with Work, I would like to invite all of you to come to the Barn, on a Friday, that is tomorrow, two weeks, and we have our meeting there. You can stay for Saturday if you like, you can do really what you wish, but I would like the Boston Group to make that kind of an effort. Some of you know me already for very, very many years, how often I've come here, and always I have come. Some of you of course have come to the Barn for a weekend, but that was for a different purpose. This time you would come to have a meeting and discussion, and perhaps even questions. And I ask it, simply because I do believe that if Boston as a Group now, and whatever you call your Group, would be willing to make that kind of effort, it would please me. It would mean that you are willing to do something for the sake of Work. So it is not something to be considered as a little outing. It's really an attempt, and I know that for many of you it will be extremely difficult to make arrangements, and for some, it may be quite impossible, because you have obligations and responsibilities, children, things of that kind, but by putting it on Friday, I could assume that Saturday at least could be a free day for you, instead of having it on Thurs-

day and then of course that would be an additional difficulty.

Why do I ask it of you? To be honest, I would like to know who is serious. Because I have had many misgivings about Boston. And I will stop having meetings in the way we have had for the last years. And I would like to know what to do about Boston. You see, when I stop meetings, of which as you know, and some of you perhaps know there will be nineteen hundred and seventy, ending in this year which is appropriate. There are enough tapes and all kind of information available for anyone who wants to know something about Work and the application of Work in daily life. And I think I've done my task as far as that is concerned; and I would like to spend my time a little differently because there are other things tHat I ought to do, I feel. And I want to do them in a correct way and I don't want the pressure of too many meetings - I may have explained it to you already. Now what will happen after November 21, which is the Saturday after we could have that meeting on Friday, the day before. I will stop having regular meetings, and that means also I will not come to Boston. But Boston belongs to the five important centers of the activities that we have started and which I think have to be maintained, and can be maintained. That is of course New York and Warwick as one; then of course there always has been Seattle and San Francisco. Then not so recent, but long time enough there is Santa Fe, and Boston has been in existence also for several years. Those are five. I want to remain in contact with such centra. So I will undertake, if I possibly can keep up with it, to remain informed about your discussions, and every once in a

while I will come to Boston, when I feel that it is right, in the same way as I will go to the west coast or some other place when I feel it is right to spend my time. It's not that I have a feeling that my time is so precious or that it becomes more precious as I get a little bit more old, but I do believe that it is precious in the sense that certain things have to be attended to and said and perhaps even written about, and I have to have the time to do it and I can not live under the pressure of having to take care of five or six meetings each week. That is not right. So without saying that I won't see you again, it simply means you will not see me regularly. But I do hope you will continue of course with your meetings and send the tapes and also those who can answer will answer and I will be informed by them or I will listen to some of the tapes.

I will have one meeting, which we call simply the music evening on Saturdays, and at that time I will talk a little bit, mostly based on information of the week that I feel that might need a little clarification here and there and it might even be called a pot pourri of the reactions from different groups somewhere else on me and then taking it together trying to weave it into a general discussion. It's quite possible of course that I will refer to Boston even without a name, but about questions that have come up and perhaps even you can listen every once in a while to that kind of a meeting.

But for the rest, it is up to you. The responsibility rests now with those who have been in Work for some time and represent the nucleus, and who can tell what is Work, and who of course will do their best and sometimes will make mistakes. But all of that

doesn't matter, because there is enough of that kind of aliveness to keep a meeting going. I do not know how much aliveness there is for growing up, and in that you have every once in a while failed. Maybe you were not to blame for it.

So here we face this kind of an evening, the third one I say. We've talked about Work. We've talked about a few applications. We've talked about the necessity of Work. We've talked about what might be a result of Work on a human being. We've talked about the reasons why a human being should be interested in this kind of Work. And all of that may not be very clear to you, as yet. It will take time, because it is difficult, and you have to do away with a great deal of your ordinary prejudices. Sometimes they are based on your own experience, and sometimes they are based on hearsay. What is needed for you is to have an experiences of certain kinds in which your seriousness, your sincerity and your honesty comes to the foreground. That you want to find out something about yourself that you call truthful, on which then, you might say, you can build. And when one talks about building, the meaning is that I want to set out to do certain things in order to fill within myself a certain space which is empty.

I think it has to be quite clear, that there has to be a definite motivation why you are interested in this kind of Work, and that it is Work, and not just a little bit of listening or not even a little bit of reading of ALL AND EVERYTHING and admiring Gurdjieff. All that doesn't get you any-any further, then already the moment that you close the book you have forgotten that it needed an application in order to affirm itself in your life,

and unless you make a special effort of that kind, what you will retain is a little memory and perhaps a feeling, but otherwise no particular bread that you can eat in heaven. When one talks about religion and heaven and such concepts, of sincerity of a man; when one talks about his outside world, his reactions, his manifestations, the way he thinks and feels, and then one starts to talk about sincerity and inner Life and a desire to develop such an inner Life - what are we really talking about? Because we are here on Earth, of course, to fulfill a certain function, even if you don't know exactly in correct terminology what that function is, and simply assuming that you do know because you happen to exist and you follow then whatever is indicated either by some education or your father and mother or the surrounding in which you happen to live or also what you gradually start to accumulate yourself by reading and by thinking and by wishing to do this or that and becoming active. All of that of course has to do with the condition of ^{the} Earth wherever you happen to live and the condition of growing up. And when you grow up in this life, and naturally you will grow up if you keep on taking care of your body and don't do too many foolish things. Gradually you will become mature and gradually of course you will take on certain responsibilities for yourself as well as for others. And you will grow in knowledge, and you will be able to achieve certain things and even perhaps become known. Maybe you can receive publicity of the right kind, maybe you write books, maybe you're an artist, maybe a scientist, maybe you wish philosophy, maybe you wish religion. What is it that one wants in one's life? And in the meantime, one grows older and perhaps more mature, but still interested in what?

And that is why one asks-ought to ask many times: what is it that you want now? What will you want a year from now? What did you want a year ago? There are a few birthdays or immemorable events with a few of you. They ask - here we have lived ten years together in marriage - we sign up for another ten years. Maybe twenty-five, silver; twelve and a half, copper; fifty, golden wedding; sixty, diamond. Who knows how long you will live and how will you live together? There is a birthday here and there; every-day in the year is a birthday for someone. Make decisions. You come to the end of a year - resolutions of a new year; your intentions, your wish, quite honest. What can you do? Promises you make to yourself, will you keep them? How much strength have you actually to fulfill; what are your promises to yourself, not necessarily to someone else, but for yourself. When you see yourself growing up, when you say how will I grow? In what direction? What is it that I really need and what can I do without? And what I then need, how will I go about getting it? Physical work, dexterities, artisan-ship, craftsman; or intellectually: school, degree, teaching, as I say, writing books; or esthetics; artist, making things, beautiful, creations, in a museum, whatever it is, photography, that people can look and say, 'look, such a person, how beautiful, what talent, how much he must feel;' such admiration you write up a little story.

What is your life? What is it going to be ten years from now? Twenty? Family, children, growing up, education. What will you tell them? Will you ever tell them about God, or religion, or inner Life, spiritual worlds? Do you know much about it? About so-called good literature, sacred books, scripture^s? Do you know

enough to tell your little children stories, to give them imagination, fantasy, a world of their own? How will you prevent a little child being spoiled? How will you send him to school? And to what? Public? Private? What kind of teachers will you choose for them? How will you get along in the world, with the rest being full of politics, economic conditions, relations with your father and mother, maybe you don't like, that you wish to do this and they don't and whatever. You want to cut off from them, stand on your own feet. Can you? That is always the problem: how will you grow up as a man? To become a man. What is a man? ~~Who~~ who can do, who knows what to do, how to do it? To be able to keep his mouth shut when he knows he would otherwise prattle a lot of nonsense? Can he help and be an example to his children, to other people? Can he be friends? Should he hate his enemies? And why should there be enemies? Why should one live? Really. For what, to keep on breathing? And to do what, a few little pleasures? To go out and see a theatre, and have some amusement ~~of~~ ^{or} a movie or TV or the rest, whatever it is that is called progress. Is it satisfying, innerly I mean now. Does it give you within yourself peace? An ease of being able to live in equilibrium for yourself; not to lose too much energy when you're afraid that the energy is really precious; to be able to control it in such a way that it will ^{give -} go in the right direction, that you will achieve something that is worthwhile? That it were building up, building up; again, what will you build?

It's obvious of course your feeling is not complete. You also know well enough that your intellect can stand an awful lot; but in what direction will it go? Accumulation of more and more facts, classifying them? Making it out of your head and your brain an

encyclopedia? Or what is inner Life? What is the reality of oneself? If one could live, within, would the manifestations be more correct? Would they be more belonging to a man? Sometimes one says to be in such a way that that what is activity is becoming to me. For that I need of course a certain measure, kind of an ideal maybe. How will I become and what do I wish, and can I within my means, and am I willing when I'm faced with difficulties to give up certain things that are in the way.

You see, we talk now, of course, about ordinary life. We talk about the necessity of the introduction of something that is not so easily available and that you can not buy in a store, and that you cannot even get when you listen to a lot of talk-talk about a lot of people who do not know any more than you do, and are also trying to find, also reading a lot of books which never should have been published, but it is good commercial adventure, so that the publisher can earn a little money. And again and again you know I've said a few times, I'm not particularly cynical; but it's a question of keeping your feet on the ground. What do you expect of a relationship? What do you expect of yourself and an understanding of someone else? What can you offer to someone? What do you know about another person when you want that person to be, let's say, happy? Or to be able to grow, what do you do to create conditions so that such a person can grow, particularly when you care for them? And can you then do it? Or are you too insistent in what you think is right should be right for someone else? And all the different things that come up with that, including of course conceit, and loving yourself and the desire to pre-dominate and becoming autocratic. Or on the other side, maybe too weak as a character so that you give in. Where is the golden mean

for a person to be able to live in this life on Earth because here we are, and what are we going to do with the equipment we have, and what is this equipment? Is it capable? Is it subject to astrology, and ~~to~~ all kind of different types, and influences of the planets? And that we can say, I wish to go to the Sun, but how will I get there? And where is the Sun for me? And then reading ALL AND EVERYTHING and I see this and that statement, and I cannot agree with it, how will I find out if Gurdjieff is right or not?

The verification of ideas in your life as prescribed in many philosophies and religions up to a certain point, and then leaving you completely with your questions unanswered. You try to find in esoteric literature answers to the questions of your daily life. Is it prescribed in the Bible that you should sit up straight with your back, otherwise it becomes too curved and it isn't right? Does it say that you should spend ten cents on this and not on something else? Does the Bible give you information of the kind of language you should use with servants, or with people from whom you expect something that they can give it to you? Or when you meet a banker, to address him in one way, and a farmer in another way? And someone down in the street who sits and is drunk, that you can have words for him? Perhaps you want to help him, perhaps you don't. The conversations with your friends: what are you doing to bring it up to a certain level? Or are you just going along with it, because it's the least resistance and you have fear to disagree and even if you would disagree, you have no argument that you could defend? Do you think about these kind of things, because here you are living in Boston most of the time, and having to do ordinary life's work, and going to an office or to school, or having relations in one way or another, taking care of children,

husbands, wives, your father and mother maybe; and what? How will you find out how to be over the telephone, and to tell them what, in what kind of a tone; and if the tone that is required you cannot give because you happen to be angry, can you to some extent even control it? Can you even play a part if you wished? Can you mask your face when there is an expression on it because you have a certain state, a mood in which you happen to be? Someone has stepped on your toe, or told you you were just lovely - you think you don't show it? And should we become actors? And should we be a little bit hypocritical? Should we actually want something out of this life or not? And is it justified that I wish for myself to grow? And how much can I ask from someone else, or impose on such a person? How selfish can I be, and what is required to be given to the poor? Of what? To^a general fund, that they divide it among that and everybody gets just about two pennies? Or economics, whatever you understand of elections?

What will we do? We agree, I think, that all of us have an inner Life or something of that kind, even if you don't call it by that name. We agree that each person has feelings, at least more or less. We know that some are a little cold, like a fish; and some are over-flowing, like boiling water. And all kind of varieties, and whatever one is as a type, and one lives in conditions, whichever they are, chosen by one or not. You still have to get up in the morning, and perform ordinary functions and perhaps make a living, and perhaps you wish some friends because you don't want to be alone, and you cannot stand it. We talk about such things in life: what is needed to give a person balance. And

that is still as far as the Earth is concerned. And then we say, if on Earth I could acquire that kind of a balance for myself, what do I need? Because apparently that what I have is not always right, and it is not always available. And sometimes even when I wish I cannot say what I want to say. And it is not lack of words, sometimes it's lack of concepts; sometimes lack of time; sometimes lack of a wish of considering; sometimes being a little impetuous; sometimes down-right stupid and I know it. How can I grow up, *day -* day after day, wanting to find out wisdom and reading it in books and studying it and hearing people talk, and taking from them what I can and of course trying to profit by it in the application; and what does it amount to? Imitation of someone because so and so does that therefore I ought to do it. There are generalities of course: we behave decently on the road when you drive a car, and don't have accidents, otherwise the state police will get after you. But it is so simple to conform to ordinary little laws, but what is not so easy is to have a Conscience and to find out what is Conscience, really, ethically speaking in accordance with the rules of society, in accordance with the rules of behavior, in accordance with one's own rules having made them up out of a variety of different influences about which one has thought and felt and built up a certain structure, and with that as a philosophy, and perhaps deepening it and gradually making it in depth in such a way that certain facts become irrefutable for one, on which then one can stand and say "on this as a rock, I now build this foundation; I want to build something for the future."

What do you want to build? That's the problem, because that will involve your aim. If you want to build enough of a structure so as to be able to fulfill your aim, it's quite right, but still

you have the difficulty: what is your aim? What's the aim of a human being? What's the aim of oneself? What's the aim, what is in the fact of having been born? What is the meaning of this life appearing in me as a person and in lots of other people with whom I have dealings? Do I understand a little bit about life? And I look at plants and I care for them and animals, and I care for them and human beings, I wish to care for them but they talk back. Sometimes a cat loves you, when it feels like it, when it's not too hungry. And a dog, he can be meek and sometimes very devoted. And so it can be in friendship, until something happens, and perhaps you leave, and then won't see each other any more for ten years or so. What is one's Conscience? Consideration of your activities during the day in accordance with a certain measure which you have set up within yourself. To what extent that measure is correct depends greatly on where you have lived and what other people have told you. The question is always is there a Conscience for myself possible that is always clear, sure and that I can rely on, and that is my own. And it's very interesting to try to find out what is your own. Because even the knowledge you read out of a book is really not your own. What are facts, for oneself, based on experience. No one can have all the experiences that are in existence on Earth, because each person is, of course, limited. But each person has a certain number of experiences; each person lives his life in the way he thinks he ought to live it. And each person lives it for himself, so that then not someone else has to live my life. When I live my life, I don't have to live someone else's. And the totality of that kind of life, which we call mankind on Earth, is the totality of all experiences available

to a human being in his personality as he is, and we call that unconscious, because he is in no way being able to dictate in advance what he is going to behave like, ^{of -} ^{and} what he will become. He has ideas, and he has a certain knowledge; he gradually knows a little bit about his tendencies and his character. But let's assume I like to lie a little, because I like to be a little lazy; I don't want really to work too much. So I try to get away with certain things, and perhaps even I become a little kleptomaniac, and I take things from the five and ten cent store and I put them in my pocket, and not simply to have the experience, but simply I say, ^{I think} I'm entitled to it. When the telephone company returns my coin, and out of that come about fifty or sixty cents in different coins, because the telephone operator did not know any better or the instrument was at fault, do you send it back to the telephone company? You say no, with rationalization, of course they make enough money, I'm entitled to it because I happen to be the happy finder. And you don't ask any further questions.

Who is exact about the expenditures of his time and energy, of his talents, of the different things that have been entrusted to you as a human being? And can you live, when you want to talk about inner Life, can you live by yourself without having any kind of a guidance? Can you compare inner Life, spiritual values; ideas like a feeling which is deep enough when it is deep not to be able to talk about it and to put it in an intellectual word. Not even being able to express it with your body because it might even become too awkward. But ^{nevertheless} ~~nonetheless~~, a depth of a feeling which you say I know something that is as a result of an intuition which you

have and becomes knowledge for you. But still, that what is a concept of a feeling is a little bit more ethereal than a table you can touch. The different things that do exist outside of our five sense organs, even if you take smell or fragrance, which is not in the same molecular form as an ordinary chair, I can explain it scientifically and say surely the molecules are a little ~~further~~ ^{farther} apart, and of course then I cannot see them as well but I can smell them. But then what? Again and again the problems. Magnetism: force at a distance attracting each other; affinity, what? As a feeling I have. Love for someone, not being able to explain why, and still it is there. Electricity, all the ideas of an electric current, or electrons which you cannot see, nevertheless it's there. When an electric current goes through a solenoid and then it becomes a magnet, can I understand such things? Of course I try, I know, and my mind is clever in certain ways, and I describe what takes place in my brain and then of course, I can even have a thesis written on it and get a P.H.D., but what good is it for me? To get along in the world, yes of course it's very valuable, to satisfy me?

I have experiences of a certain kind. An experience that takes my breath away, sometimes. A moment I will not forget, because fortunately it was a high moment for me. It was something I could not repeat. Still I remember, ^{that} at such and such a time, at that and that moment something took place in me, as if it were of a higher value than I were and I adored it because I experienced and I still - I'm still looking for that particular event. Could it happen again? And then I say, I wish to work for it. What do I work for? To Wake up. I don't Work for a result, I Work for some state, in which there is a possibility of a different kind

of world. You see, when one considers this life on Earth, and it is not always satisfying, and I have many problems which I would like to solve, of course I try to solve them first within the limitations of the world. And whenever I have to ask a question from someone, I hope I can get the right answer. But the questions of myself, which I indicated a little bit, let's say, of an emotional nature, and I am really standing aghast in front of them, not being able to formulate, still to feel them.

What is awe? When I ~~hope~~ ^{have} that kind of a mood, that experience of that what is then existing and it happens to be for me unexplainable; sensitivity when I look at the stars and the universe, and I say, yes, did God make that? And what is then God, what does it mean? A higher level of being, I can understand that. I can understand changes in density. I can say there is a change in a phase from solid to a liquid and a liquid to a vapor; and then what, it disappears where, into space. And what is space then? And for me, time, time. When I say time, even that, it's different at different times. Why don't I have a measure? I have to use a watch or a clock, or the Sun, when I know how the Sun turns around, or rather the Earth does it, in a continuous movement and I describe it. What is time for me, when I experience it? When I sit, and I become engaged and I think and I don't fall asleep and I'm interested and time flies. And sometimes time is heavy on your hands and you don't know, it looks as if the minutes just creep. Why is this? Why am I sometimes way up, sometimes way below? Why shouldn't I stay within a certain limit and know? Why should I be between my mind and my feeling, my solar plexus? Why should there be a difference? Why should I even have doubts? Why is it that I don't always know the answer to questions that apparently I

have to solve and then letting time go by a little bit hoping that the time will solve them or that after some time everything will be forgotten and I don't have to solve the problem. What are problems that I ought to solve? What are experiences that I ought to have, that I feel are necessary for me and for my development? Sometimes instigated by jealousy because someone else has more. Perhaps, who knows what they have. I know, at most, what I don't have, and what I would wish. And when I wish it, am I entitled to have it? Is it right for me to live the way I live now for my own development and should I get out of the way of the things that I don't like? And is it perhaps exactly that what I would need, in order to create friction, in order because of friction to live at a different level of being? How can I find out? And we talk about such problems: how to find out what I am. And even on Earth what I am. And then looking at the stars and the constellations, and knowing a little bit about ^{the} Southern Cross, and the North Pole, and the ~~pleiades~~ ^{pleiades}, and I imagine and I say yes, maybe people are alive on it. I'm interested in Saturn, what he does to me, and what Jupiter would like to do to me and aspirations of Neptune, can I grow towards that? Can I?

All these things in my life, what is it I wish? What is the most likely, you might say, to succeed? Of what we call three centers of a man. His physical body is grown-up, and it is at the end. All it has to do is to die. And the mind is just beginning, because it is still quite unconscious in many ways, but it has a lot of facts, and it has memory. It also has imagination. It also looks forward to events coming. It remembers things past. What it needs is a realization of oneness at the time not subject to time. If I say I want spaceless experience, I want timeless

events to take place. I want to be forever and ever eternal. Again you can ask that question: is one entitled to be that? Is one entitled to consider one's life eternity? Is it really quite right for a mind to think about problems of infinity, should one actually wish to consider the existence of higher levels of being, in order to be able to pray towards them or to ask them to come down and help you, or is it worthwhile enough and justifiable to consider one's inner Life and to hope for a possibility of a development of that; even when one says here is my feeling and I deepen it and it becomes emotional for me and I include not only myself but also the life of others and I care for them, more and more I go even towards devotion. I say that I wish, because in that I can yield; in that I can say I can submerge myself; I can be immersed in it and become part mystically in any religious sense wanting that, because apparently for the time being, it gives me sustenance. But it takes me away from the Earth and then I say, but I was born here and why should I now want to get away.

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And of course there are simple ways of getting away from the world if you don't want to live here. You can go to an ivory tower and shut yourself off from the rest. You can draw within yourself and don't speak. You can surround yourself with just a few people sufficient for you to keep going. You can reduce the level of your being to the greatest simplicity of bread and water. You can even kill yourself when you don't like it the way it is. You can fulminate and foam at the mouth if you want to, in the presence of other people who don't care really very much about you. But does it do any good, does it help? What is it that makes a man wish

Ed. ? :

Mr. Nyland

MR. NYLAND:

yes

Ed. ? :

Many

for creation? If it's ordinary creation, it is to perpetuate himself in his life, to be able to pour in any kind of a work of art something of himself, so that it can continue to live, perhaps even with his name. When one wishes to procreate one wants to continue one's life in one's children, so that then when one dies which one knows one will, that the children can keep on having your name, when it is a boy.

Things of that kind, I wouldn't say they are cheap: I think they belong to a very good level of Earth, but they still are earthly. When one talks about Heaven, about which we don't know anything, we pierce through the space in between the stars and wonder where it is. We stand in awe in the Grand Canyon, and cannot comprehend at all why Mother Nature can be as beautiful. We look at all the different indications of progress, and you are amazed at how clever a mind can be; still it doesn't satisfy. One studies philosophy and there are conflicting ideas and concepts, and you stay with one for a little while, and you say Bergsen, yes he's right; and Marcel Proust, oh he could write. And then you go back to someone else living in the old age. You say Plato, Socrates, Pythagoras, what were they? How much do I know? And the Arabians, and then mysticism, and then India and then Mahabharata and the Ramayana Bhagavad Gita, good, I know a little bit. Yes, Buddhism, sure; Brahma quite different; but still a little bit of religion, Zen. And I live, and I try and I see what happens to me. I want to express something and I become immersed in my expression, I remain identified, and I want recognition, admiration, respect from others; what for? Because I happen to be beautiful, because I happen to have a brain which is very good and clever and lucid? Is that something that someone should

respect me for?

What is it that really could become permanent for a man? Of course I must look at the other two centers, because physical center, as I say, it won't grow anymore. All it will do is ^{to} die, and then it leaves something - does it? Do I know? Is there something alive in me that could continue to live when this body dies? The indications of course I can read about it, I can even sit at the seance, I can start with the Ouija board, I can go to a clairvoyant, I can even myself have experience of sensitivity, and I say yes, that was my father talking to me. I can have belief in that and as long as it helps me, I will continue, because there is no reason why I should not, then only some fool friend who tells me that I'm stupid. And of course he doesn't know, because I know my experience. What is my experience? That I can develop my feeling? Yes. That I can introduce certain things into my feeling which I know are better, ethically speaking? When I can include life, if I love myself when I could include life for animals to start with, to care for, life of someone else to care for, to take care of, to actually, you might say, give myself in that; to love mankind as a whole, to help because they are alive and human beings. And why stop there if life is eternal? And if there is spiritual value, can I believe that there is something that governs or at least that the Universe is adjusted in accordance with certain laws which I would like to find out because it intrigues me, to find out why there are accidents on the Earth, and I want to know why the accidents happen to be as a result of a law, if I could be free from the Earth and look at it, then perhaps I could see the law, then maybe I can foretell or I can already indicate the direc-

tion, or perhaps in knowing the law I will be able to manipulate the law; for the good of mankind, for the good of myself, for the love of God? One has to be quite clear about such ideas for oneself, within one's own life, and not having to talk about it to other people, because it's none of their business. This is your private concern. Do I believe in something, and what is that something?

question of

So one comes to the continuity, of eternity, of things existing in infinity. And I cannot solve them, because I can make a distinction between life as I see it, particularly when next to it, you might say, there is a dead body. And I say, that life was in that body a moment ago. Now it isn't. Where is that life? Has it stopped, or where? And I want to know because that body is my father and he died. And what is it for me? Is he still there or not? And without becoming sentimental, it is a problem. What is this life in other people? And what for do they live? Same as I live, for what? And an aim for myself to build, what? Continuity? To be able to continue, what? To undo the difficulties which I now call karmatic, and simply that I want to solve the problems of myself inherent in my particular bondage? Do I wish to find out what is this bondage in order to get rid of it, in order to have freedom, in order then to become united with the totality of all things existing. Me, as I now say, here and as I sit, and I wish to grow.

And then one says Soul. What is ^{this} ~~it~~ really? I want to make a Soul. Sometimes I say Soul exists, but God hasn't given it to me as yet. What do I mean by Soul? Something that is still me because I say it's my Soul. And I use that as a term, "upon my Soul," which I haven't got. But can I make it, so that then if it

is made, could it be of any use? And what is needed for the manufacture of that kind of a Soul? We make it really very simple, by the development of that what is at the present time still quite infantile, if it could be taught how to grow up in the right way, it could become a Soul. And for practical purposes one says for me Consciousness is my Soul. When I wish to continue with Work on myself, that I gradually find out what is the light of myself as a Soul, indicating as light the totality of the octave of my life, in which the manifestations of myself first become known as colors, and gradually the colors start to represent emotional states. Then I make a little sense of myself and for myself because that I can understand, that there is an aim that I can work towards; I want a Soul to exist simply because I don't like my body to be bound. And knowing well enough that the body will die, I want to jump the gun of death, and I don't want to stand in front of surprises when I die, but I want to know now when there is a chance to know it.

You can say all that is a little bit of nonsense, why should a person be interested in these kind of things? But I would almost say, why shouldn't he be interested, because if that can give him a certain relationship towards life and a little bit more perspective of what he has to go through and why he happens to be here the way he is and what is it in this world that he has to learn to understand properly and give a value to and what he can dispense with and what then can continue to exist if it is not that belief anymore when it becomes a reality for himself that is essential quality can gradually become the point of his own reality within himself. And all kinds of other philosophical concepts that you can bring about, and it doesn't matter where one lives at such a time and it

does not matter either how many words you can use and formulate. One goes by that what one feels, and deeply enough how one becomes emotionally involved, and then I say simply devotion, to that what might be the potentiality of wanting to understand one's life in growing away from the bondage which exists on the Earth, and trying to find higher levels of being.

You cannot get away from such concepts when you want to Work on yourself. Because Work on yourself has nothing to do with the development of some kind of a dexterity, to be able to say that I can observe myself. It includes a great many more things. It means when I observe, I want this, what I now observe, to be what it is and accepted to that what is observing it. Because only then can I understand a relationship which leads to freedom. I say I want this 'I' to become something for me out of this world, and I call it for that reason objective, but I want it to help me; I want it, this 'I', to grow so that then, when I need it, that is, when it can be of help to me, that I ^{would} ~~could~~ call on it, and it is there, and it can tell me, because of it's higher Consciousness, what is needed.

How do I start, again and again, when the valuation of whatever the experiences are of myself in this life, and to try to measure them. What do I measure them with? I say I use my Conscience. But what is it ^{that} I have as a measuring stick, that what I consider the highest form of life, expressed for my own mind in such a way that I can more or less fathom it. I use terminology of that kind for God, and say He is my Father in Heaven. I pray, and I ask to take care of me. I say I am your child, maybe you don't believe it, but I want to show you that I am, because I trust you as a father. And all that, again and again when I sit in my inner,

inner room and I let the world flow by and I say, for the time being I am not available; I want to think this out because it is a problem that otherwise would start to bother me. And then, when I am in ordinary life, and I don't know which way to turn, I cannot always go to church and sit there and listen to the organ play music. I have to have something that is with me, that I say I can call on whenever I can and could be with me in such a way even if I say it ought to be permanent, even when it isn't as yet, that I wish to find out how can I make it permanent, so that it becomes dependable for me.

This is Work. To try to create that what could become dependable. We call it simply an objective faculty, of something that still is in my imagination in the beginning, but trying to realize what are the attributes of that kind of a entity, in the name of the father, but now made by me, wanting then to create this 'I', to make that 'I' responsible for my behavior, and accepting my behavior so that then only in that relationship of accepting I can understand the concept of freedom.

What does one mean then by Soul? The continuation of one's life on a different level, a level which for a human being is still visible, or he can imagine with his limited viewpoint. The limit for a man is to be able to see three when he is at one. That is the limitation. He can fantasy about four and five and six. Man when he considers growth, considers the Law of Three only. He can reduce the Law of Three to a law of unity, but he cannot as yet connect one Law of Three with the other, with another Law of Three, then only by superimposition, or by joining them in^a succession of growth and calling it then the Law of Seven. And the difficulty for a man is exactly his limitations of the imagination of how it

ought to be in order to go from the point one to three, he will settle for two inbetween. But being in two, being on a different level compared to one, he then has a chance to see four, and will settle for three. And being in three, he will see five and settle for four. What is the meaning of this? I wish to make a Soul. A Soul starts where my physical body ends. That concept is for me completely non-physical, otherwise it would not start where the physical ends. A Soul has to be that kind of ethereal entity, which I cannot really conceive of then only know that it ought to be there and believe in the existence. And that then I want to take from that enough inspiration to be able to climb up one step. And I settle for that what is the first step up, reaching two, when the Soul is three, and physical body is one. To reach a Soul, and to make it complete, I have to go through the step of two first. The aim for myself, in trying to understand what for me is still possible to evolve, must have a flexibility of movement and must already be there a little bit without being, you might say, compromised to have to stick within the form, but still has a chance of further development, and already a little ^{bit of} foundation on which it can stand and develop further. When I take my intellect, and it is only the little note Do, which could become an octave of intellectual body or my Soul Body, it does not mean that it has the strength as yet to continue to grow up, but it does need strength, and it can get it from another source which is available for me in an emotional sense.

An emotion in a man is still more free than his intellect, because emotionally it is possible for a man to make a contact with that what is above him. Intellectually he can think about it, but he cannot bring about a contact. It remains only a concept in ~~his~~ brain

his brain. But feeling is already free from certain forms. The mind is still bound to the form of a word or a thought form. But the feeling has a chance of a development in depth called emotional, and then resembling what one calls the presence of the Lord or God with one. This is religion, and you cannot get rid of the religious part of it, because religion is the conduct of your life. And that therefore, the accent for a person wanting to Work in order to get a Soul ultimately, is first to develop something that will help him to climb up one step. This we call Kesdjan. The one step is the overbridging in the octave of the Kesdjanian Body at Fa, when Do-Re-Mi of that octave already exists. That is this feeling which exists, but which allows more than feeling for oneself. That is the Do-Re-Mi of that octave, and that makes a man wonder about the possibility of freedom. And in wishing then to become free he has to start with what is his feeling, in deepening in emotional states to bring about such contact, which have given him, sometimes in his own experience, moments he will not forget. And the requirement is, that when one Works with one's emotions, one should not define what you wish, one should only wish for Awakened states and Awareness moments. Because then one can see, and then you can describe the world of an objective standpoint; of an objective caliber.

Kesdjanian Body is needed to settle, as it were, on the road between one as physical body, our ordinary life; three as that what is Soul Body, away from the Earth and in freedom, living in a different kind of a form, which is not material in the sense we know it on Earth, and settling for that what is halfway, which is Kesdjanian Body, to bring that to a full-grownness. What I wish from the Soul is to hope that it will give me Consciousness. Consciousness means I have white light to see what I am, and within

this white light is contained the totality of the octave of my life. When I settle for Kesdjan, I return to the manifestations of myself which take on certain colored lights, as represented by the planets which are my emotional states. And then in trying to understand that, something starts to develop in me because of the light, as one says sometimes, on the path, the need for a Conscience, in accordance with that what a man then calls his behavior which should be becoming to him when he wishes to become Con^sci^sous.

It is that kind of aim, that a man wishing to become Con^sci^sous, settles first for his Conscience, and then in having this Conscience, supplying him with energy of an emotional kind, he will be able to give at the proper time of the development of this Kesdjanian Body, enough of that kind of energy for the fulfillment of his Soul Body. I now talk a little bit above your head, because you don't see diagrams, and you don't see symbolism and I now talk about things that are a little difficult and intricate, because they belong to certain concepts which can be explained also in time when one wishes to Work, and I don't want to belabor the point or try to become too theoretical about it, but all I want to tell you, it is quite logically connected for anyone who wants in the first place, to study it, and the second place, wants to eat it and take it in within himself, and in the third place, for a person who wishes to live it.

One starts with life as one knows it. One starts with the acknowledgement of that what one is mechanically. One starts with the acceptance of that what one is as behaving personality. Behaving in accordance with ordinary mechanical uncon^sci^sous laws. One starts to continue to develop with that what is the representation of an emotional kind lighting up one's manifestations, and

gradually trying to become free from them in order to give the emotional world a chance of its own development. This is done, you might call this, by the proper posture ^aadapted by a person wishing to grow up, and wanting then simply for himself, to indicate it that he wishes to go towards Heaven. But of course, it is silly to say that Heaven is up in the sky, when Heaven, as infinity, is everywhere and always. But it's difficult for me to have really a definite direction for where is Heaven, and only to indicate by outstretched arms that that is my devotion, and sometimes by bending my head and trying to look within, trying to uncover the essential essence of myself.

I would say try to Work, in order to make the ^{limitedness} ~~limitedness~~ of your mind a little bit wider, and to give your feeling a chance to start to develop in an emotional sense, and in that way becoming free from the manifestations of your body. Let the manifestations be whatever they are, and try with part of your mind to accept them; and have in that relationship of the mind, objectively acting if it can towards that what is ^{the} ~~the~~ manifestation of your body in its, whatever may be the forms the manifestation takes, a relationship of acceptance only, wishing to continue to uncover the secret of one's life. This gives one the wish to continue with that kind of application of Work within oneself. We can talk about ^{that} ~~is~~ much and much more, and much, much more varied in different directions of what your life could become, and what it should be, if you honestly want to live it. If you want to live it. That is, you live it because it has been given to you, and you wish to live it because you wish to return it to the proper place where it came from. You will never be able to understand where your life came from; in terminology of the Earth you say it's your father and mother; but

of course it isn't. It's something quite different. And where actually, if you want to trace it, if you want to believe that maybe you have lived many times, maybe even on this Earth, maybe that your karma will require you to live through many more reincarnations - you will know when you die. You will not know before. Unless you could develop insight. This kind of extrasensory perception which is adjusted to the understanding of your inner Life, not of your outer life, not in accordance with the rules of ordinary psychology. But really going into depth of what is the reality of that what is within, as a spiritual quality of ^aman; and then in trying to understand that, and you might say even, putting two and two together, gradually building up within himself a very definite entity of an emotional body, which then in time, when it dies also, will give all energy which is then available for the formation of one's Soul. A Soul is recognized by His Endlessness. Kerdjanian Body is recognized by Arch Angels. And man is recognized by his fellow man.

When one wants to grow, one tries to become what one is not as yet. One tries to understand what is timeless, when one is still living in time. One tries to experience what is non-identification when one is completely identified. One tries to see what is meant by impartiality when all of oneself is still completely partial. One tries even, to do away with past and future, and put in its place the present. Then in realizing that in that kind of a process of intellect, my associations have dropped away, my wish to rationalize has no more value, my way of explaining things and trying to justify has no further value for me, because all I can say is "I Am." I exist. I am alive and wish to continue. I ~~want~~ *want to understand the meaning of my life and I* want to adapt myself to the conditions as I now find them with

that what is my own reality, without being dependent on the outside world, which is ephemeral, but becoming more and more acquainted with the ^{numenal} ~~neuminal~~ world which is behind it and which ultimately is concentrated in the oneness of the unity of His Father, His Endlessness, All Existing and All Loving.

Read ALL AND EVERYTHING, Come together and talk about experiences of your attempts to try to Wake up, to try to be Aware, to try to accept yourself as you are, to see what it is really that is involved, and to take off time to do it, and not to find excuses because you are so busy. You don't have to be too busy. When you die, nothing of your own busyness will keep you away from your death.

Goodnight. I will see you, as many as can come. I invite you to come to the Barn.

Goodnight.

END TAPE

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